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THE INFLUENCE OF THE NON-EVANGELICAL GROUPS IN THE
MEMBERSHIP ON THE DIRECTLY RELIGIOUS PROGRAM
OF THE BOYS' DEPARTMENT IN THE Y. M. C. A.

GRADUATION THESIS
of
Richard G. Fisher
Department of Boys' Work

In Candidacy for the Degree of
Bachelor of Association Science

Thirty-first Annual Commencement of
THE YOUNG MEN'S CHRISTIAN ASSOCIATION COLLEGE
Chicago - - - - - Lake Geneva
1921

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CHAPTER I

INTRODUCTION

Today the Y. M. C. A. is being confronted by many problems, problems which if settled will mean advancement but if neglected will mean ruin. One of these problems which is doubtless of supreme importance at the present time is in connection with the religious work of the boys' departments and it is the aim of this study to present material which will aid in the disposition of the problem.

PURPOSE

It is the purpose (a) to determine if we are promoting a strictly religious program in the boys' departments of the Y. M. C. A.; (b) ascertain the influence of non-evangelical groups consisting of Jewish, Catholic and Christian Scientists; (c) determine if we should have a directly religious program; and (d) to propose a program, by indicating books which are suitable to be used by the various groups in a boys' department.

TERMS DEFINED

Directly Religious Program

By a directly religious program is meant a program consisting of definite courses of study based on the Bible, courses in which all members are encouraged to take an active part. These courses are presented in an attractive way but without reference to any denomination and aim to help the boy live out and

experience for himself "the fundamental principles of Christianity, which will color his play life, stimulate his thinking, guide his spirit of service and determine his contribution to life."

Evangelical

The Association has from its very beginning always been strictly evangelical and has held tenaciously to the doctrines and faith of the evangelical church.

At the time of the organization of the Association in America (Boston 1851) there had been for years a struggle between the evangelical and non-evangelical parties. The non-evangelicals were represented by the Unitarian and Universalist churches, and the evangelical principally by the Episcopalian, Baptists, Congregationalists and Methodists. Naturally, when the constitution of the Association came up for adoption, the question arose, should members of all six of these denominations be admitted, or only those of the evangelical churches? It was a supreme moment for the American movement. After much discussion the question was referred to a committee of four young men, to secure advice of the leading representatives of the four evangelical churches. At the next meeting the report was that these men were unanimously in favor of organizing on the evangelical basis. The meeting was almost to a man of the same opinion and the Association was organized upon a strictly evangelical basis.

By evangelical is meant those churches and groups which hold as fundamental, doctrines of the gospel such as personal union with Christ the Trinity, the fallen condition of man, Christ's atonement for sin, salvation by faith, not by works and regeneration by the Holy Spirit.

The convention of 1854 recommended all Associations to adopt the evangelical church test of active membership. The conventions of 1856, 1866 and 1867 took similar action. The convention of 1868 at Detroit, resolved:

"That as these organizations bear the name Christian and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love, and publicly avow their faith in Jesus, the Redeemer, as divine, and who testify their faith by becoming and remaining members of churches held to be evangelical, and that such persons and none others should be allowed to vote and hold office."

Of the 216 Associations reporting to Portland Convention (1869), three reported no test; 67 reported "a good moral character"; and 142 or 70 per cent, reported the evangelical church test.

The convention of 1869 reaffirmed the action of 1868 and, in response to inquiry whether the non-evangelicals, excluded by the Boston Association in 1851, were not to be regarded, the following was adopted as the definition, the

purpose being not to enumerate all the essential doctrines of the evangelical or trinitarian faith but to reaffirm the points in regard to exclusion.

"And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ, (the only begotten of the Father, King of kings, and Lord of Lords, in whom dwelleth the fullest of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own body on the tree) as the only name under heaven given among men whereby we must be saved from everlasting punishment, and unto life eternal."

"That Associations organized after this date shall be entitled to representation in future conferences of the Associated Young Men's Christian Associations of North America, upon condition that they be severally composed of young men in communion with evangelical churches (provided that in places where Associations are formed by a single denomination, members of other denominations are not excluded therefrom), and active membership and the right to hold office be conferred only upon young men who are members in good standing in evangelical churches."

Eighteen years had passed since the first Association at Boston had adopted the churchly test of membership. Convention after convention had recommended this test to all Associations. It was evidence of growing loyalty to the church

when the fourteenth International meeting expressed discontent with such a defection from the test as was indicated by the fact that thirty per cent of the Associations had not adopted it. As a remedy for this situation, adherence to the test was made a condition of admission for all Associations organized after the date of the Convention (1869). The resulting action of the Associations also indicated their growing loyalty to the church and fully justified the course taken by the Portland Convention. The convention action was unanimous, and after voting upon the definition of the word "evangelical" the delegates rose with one accord and sang "All Hail the Power of Jesus' Name". Later, to extend the application of this test to the government of Association branches, the Convention of 1899 declared:

"That the principle of representation in the International Convention now prevailing, be extended so as to apply to, and include all departments or branches of Associations organized after this date, provided also, that in all such branches or departments, the committee of management shall be composed of men, members in good standing in evangelical churches."

Non-evangelical

The non-evangelical churches with which we are mostly concerned are the Catholic, Jewish and Christian Scientists not because of fear of them gaining control of the

Y. M. C. A. nor that they will in any way harm the boys who have been taught religious principles in the evangelical churches but we do wish to ascertain if this is the reason for the lack of directly religious programs in some boys' departments of the Y. M. C. A.

CHAPTER II

RELIGIOUS WORK OF THE Y. M. C. A.

History

The fourfold work of the Y. M. C. A. has been in a very broad sense religious. The religious motive has grown out of personal loyalty to Jesus Christ, His Kingdom and Church. The supremacy of the religious motive has been significant and conspicuous in Association conferences. The religious spirit has invariably dominated the proceedings and utterances of delegates in conventions.

The basic principle of the Association, declared at the first World's Conference held in Paris in 1855, has continued without change to be the platform of the organization. It reads: "The Young Men's Christian Association seeks to unite those young men who, regarding Jesus Christ as their God and Savior according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men." Upon this foundation the Association builds a symmetrical manhood, and gives to forces, which under some auspices are secular, a spiritual significance and value.

The year 1871 marked the beginning in North America of the discussion and promotion of Association Bible study by the International Convention. State and Provincial conventions followed the example. Evangelistic work among young

men was also promoted in every convention. Because all work was religious in purpose in all departments there was a tendency to defer specialization of religious work. It was also thought that other workers would lessen their responsibility in connection with Bible study and evangelism if some were set apart to deal solely with religious work. Experience has weakened but not destroyed the argument.

The International Convention of 1897 recommended the employment of an International secretary to promote Bible study and personal Christian effort among the Associations. McBurney was very much in favor of the proposition and contributed \$250 towards the salary. In July 1897 a conference of twenty-one Association leaders met to discuss the religious work of the North American Associations. In the spring of 1898 the New York state convention prepared the first prospectus which was subsequently issued by the International Committee. The purpose was to crystallize the sentiment in the Y. M. C. A. in favor of uniform Bible study.

At the thirty-third International Convention of Young Men's Christian Association, held at Grand Rapids, Mich. May 25-28, 1899, the following resolution was adopted:-

"Resolved, That we urge upon the associations a larger measure of attention to Bible Study, for a more comprehensive grasp of the Scriptures as a whole, for the promotion of spiritual growth, for training in Christian service, and for



winning young men to Christ. Not only should every Association maintain at least one Bible class, but Associations in towns and cities should conduct a number of courses of study, which shall accomplish the above objects, and in which the Holy Scripture shall be studied as coming from "holy men of God who spoke as they were moved by the Holy Ghost" (II Pet. 1:22), "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (II Cor. 11:13) and to be "received not as the word of man, but, as it is in truth, the word of God" (I Theo. 11:13)."

As a result the International Committee secured the services of Fred. B. Smith to specialize on evangelistic work in 1899 and in 1901 Fred. S. Goodman for Bible study work. This marks the beginning of definite religious work and local Associations began to secure local religious work secretaries.

Scope

This special religious work gradually took on a more definite fourfold form: (1) Bible study for saving men and developing Christian character. (2) Aggressive religious meetings of an evangelistic type. (3) Organized personal Christian effort "in the sphere of the daily calling." (4) A more helpful, supporting relation to work for young men in non-Christian lands.

It became necessary to definitely define the work of the religious department and the following was put forth:-

"The religious work committee shall have supervision of the religious activities of the department comprised under the following four heads: Meetings, Bible Classes and Lecture courses, Personal Christian Effort, Foreign Work. It shall include in its membership a representative from each of the following sections: Physical, Educational, Social and Employment. The committee shall seek by cooperation with section committees to stimulate definite religious activities in all sections. It shall also seek to lead all young men who give expression of purpose to lead a Christian life into the Church." The religious work director is responsible for the direction and supervision of the entire religious work department.

Since the organization of the Religious work department in 1901, religious work has advanced rapidly in types and methods of work, literature of principles and methods, and in the number of boys and men brought to an open confession of faith in Jesus Christ. In 1902 the number of secretaries had increased to 11 and the growth continued as follows:- 1904 - 25; 1909 - 50; 1918 - 63 and 1920 - 79.

Purposes

The major purposes of Association religious work among men and boys may be stated as follows:

"1. To awaken them to a sense of their religious needs and to cultivate their appreciation of Christianity as a mode of life.

2. To aid them in discovering the natural weaknesses and points of strength in their personal character.

3. To acquaint them with the facts of Christianity sufficiently to induce them to intelligently recognize its claims and to act upon them.

4. To make up for the deficiencies of their early religious training and to counteract the pernicious effect of present irreligious associations and environments.

5. To safeguard them against lapses or extreme eccentricities in their own religious life and against neglect of the necessary expression of the Christian spirit in forms of service.

6. To furnish enlarged opportunities for and develop increased efficiency in Christian Service.

7. To give effectual encouragement and possible guidance to their individual or private devotions and service.

8. To provide them with the safeguard and stimulus of close Christian fellowship as unbiased as possible by sectarian or social considerations.

9. To encourage their identification with religious and social movements, the church primarily, in which they may both enjoy personal benefits and be of personal use in service and leadership.

10. To insistently call them to the necessary establishment in their lives of the supremacy of spiritual over material things."

Principles

Some of the most fundamental principles underlying Association religious work are as follows:-

1. It must deal with several rather distinct classes of individuals.

(a) Christians desiring religious fellowship and training and willing to render service to others.

(b) Christians who desire privileges with no obligations of service attached.

(c) Non-Christians who seek the Association fellowship with the hope, usually unexpressed, of being benefited by Association religious influences.

(d) Non-Christians who seek the advantages of work conducted by the Association without the embarrassment of religious appeal.

2. The plans of religious work must be such as to attract the largest possible participation on a purely voluntary basis.

3. The work must be flexible enough in adaptation to meet individual special and even transient needs and conditions without unnecessarily violating popularity recognized and approved forms of religious training and service.

4. All plans must recognize and be adapted to meet needs of different temperaments and ages.

5. The religious features must be offered in small and varied units so scheduled as to make possible and to encourage combinations in progressive courses of training and religious exercise.

6. Habits of Bible study, prayer and the formation of close personal fellowships between Christians, and between Christians and non-Christians must be encouraged as means of safeguarding and stimulating the religious life.

7. The Association must press insistently for definite committal of lives to Christ and for enlistment of men in Christian Service.

8. The religious influences of the Association must magnify and lead men into the evangelical churches, which it represents, and must guard men against choosing participation in Association religious features as a substitute for church membership.

9. Much stress must be laid upon teaching, leading, and co-operating in Christian service as important means of religious training to those so engaged.

10. The Association must constantly seek the infusion of other than directly religious features with the Christian spirit giving to them a value as aids to Christianity in the concrete.

BOYS' WORK OF THE Y. M. C. A.

History

The history of the beginning of boys' work seems not to have been recorded. Salem, Mass. was the first Association to organize a distinctive work for boys. In 1869 a boys' prayer meeting was organized and maintained for a considerable time, then a social work was added and these two features, with others added later, have been continued with good results.

Few Associations followed Salem's example until 1874. The year book of 1874 reports three Associations holding religious meetings for boys. In 1877 this number had been increased to eighteen. In 1880 forty-eight Associations reported, 27 doing only religious work, 15 secular and six doing both. This number has gradually increased.

The first resolutions recommending boys' work were adopted by the New York State Convention held at Utica in 1887.

There seems to have been little definiteness and unity in the early work for boys. The chief characteristics were instability, wide diversity in aim, equal diversity as to methods, lack of uniformity in name, organization and age limit. The mission idea seems to have predominated, and a large membership at a low fee, with no privilege other than attendance at an occasional entertainment, was the main feature of a majority of the Associations doing work for boys.

The history of the first 25 years of boys' work in the Associations of this country, is largely a record of many changes from one method and plan to another. This was due in a great degree to crude and ill-defined methods and plans and lack of co-operation between the various organized departments.

Previous to 1885 the principal thought or idea seems to have been work for boys by men, but in that year the necessity of the effort of Christian boys for the conversion of their companions was urged at the Boys' Conference in New York City. At this convention the most encouraging sign was the tendency toward definite religious work. The work for boys by boys emphasized at this time has been gradually developing ever since.

In 1885 I. E. Brown, State Secretary of Illinois sent out sixty circular letters to widely distributed Associations, and, out of this number thirty-eight reported a definite work for boys. Of those reporting a great diversity of work was shown. Seventeen of the 38 Associations had libraries; 16, reading rooms; 8, courses of lectures; 28, informal talks; 25, socials; 17, rambles. Among other things mentioned were gymnasium classes, medical talks, foot ball and field days, entertainments, socials, debates, receptions, summer excursions and annual picnics.

Nearly half of the Associations reported a distinct boys' prayer meeting; six a gospel meeting; four combined the two; 13 had Bible classes; three combined the three; one combined the prayer meeting and Bible class; four had Bible readings; one a song service; and one reading from Pilgrims Progress.



In 1888 one hundred and fifty-eight Associations reported a distinctive boys' work, 152 doing secular work and 45 religious: This work was done as a Junior Department and in connection with the mens work. The following year three "Superintendents of Junior Departments" are reported. The year 1891 shows the observance of the week of prayer by boys and the first mention of boys' camps. In the year 1895 there are reported 17 "Superintendents of Jr. Depts.

The year 1900 marks the "new era" in boys' work. The Boys' Work Department of the International Committee was organized and a supervisory secretary (E. M. Robinson) was appointed. The workers with boys were called "Secretaries of Boys' Departments" and the number reached 47. The systematic Bible study for boys classes appeared for the first time. "Life of Christ" for boys by W. H. Davis was published this year.

In 1904 the International Bible study examinations were taken by 1000 boys representing 50 departments. In 1905 R. A. Waite of the Religious Work Department began to give the most of his attention to religious work with boys.

Thus we have had a steady increase in boys' work with some remarkable results as shown in the 1920 year book. There were 948 Associations reporting boys' work with a membership of 199,615. Of these 46,510 were High School boys, 88,015 grammar school and 63,259 employed. For all of the 199,615 boys there were 3,596 Bible training classes with a membership of 69,768.

The total of boys' work secretaries was 395 with 31 vacancies and 184 assistant boys' work secretaries with 5 vacancies. When this is compared to the 20 men of 1900 and the 4 men of 1890 who were working as Boys' Work Secretaries, an idea is quickly gained of the rapid growth of the movement and the need of this field.

CHAPTER III

KNOWLEDGE THE BASIS OF FRIENDSHIP

This thesis is written only with the thought of doing good by expressing some actual facts. The only way to be friends is to become acquainted and the only way for the Y. M. C. A. to cope with the situation under discussion is to know existing conditions.

THE SITUATION

Number of Catholics

It has been estimated that the Catholic percentage is 25% of the total membership of the Young Men's Christian Association, a percentage which is constantly increasing.

In the Special Religious Report Bureau of the Census for 1906 we find that the percentage of Catholics is 66%.

Knowing the high percentage of Catholics, the large number of Jews and also the increasing number of Christian Scientists in Chicago our interest is aroused to know the exact percentage of the evangelical groups in the membership of some of our boys' departments in Chicago.

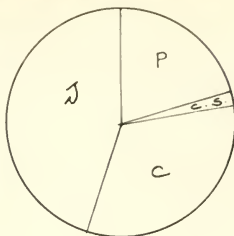
By a very careful analysis of the membership in some of our leading boys' departments we have obtained some information which is quite edifying and enlightening.

Analysis of Memberships in Boys' Departments

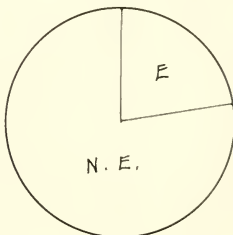
Division St.

At Division St. Boys' Department the following results were obtained:-

Protestants	19%
Christian Scientists	2%
Catholics	33.3%
Jews	45.7%
	<u>100%</u>



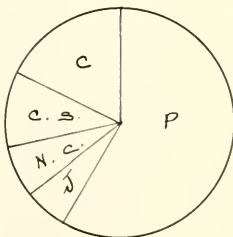
Evangelicals	19%
Non-Evangelicals	81%
	<u>100%</u>



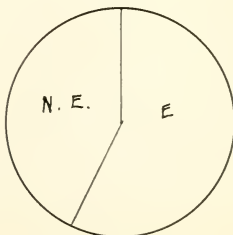
Hyde Park

Hyde Park Boys' Department has somewhat better results:-

Protestants	59%
Catholic	14%
Christian Science	11%
Jews	7%
No-Church	9%
	<u>100%</u>



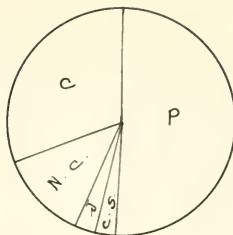
Evangelical	59%
Non-Evangelical	41%
	<u>100%</u>



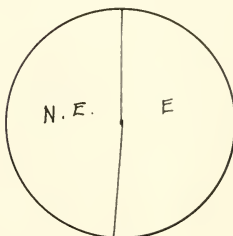
Larrabee

Larrabee Boys' Department
does not show any surprising
results:-

Protestant	51%
Catholic	32%
Christian Scientist	3%
Jew	5%
No Church	11%
	<u>100%</u>



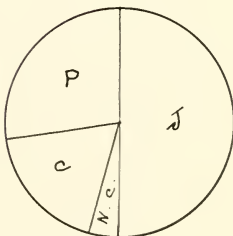
Evangelical	51%
Non-Evangelical	49%
	<u>100%</u>



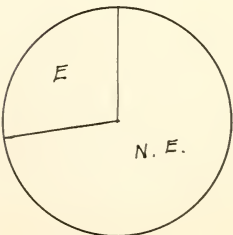
Sears-Roebuck

The Sears-Roebuck Department
shows some surprising
figures:-

Protestant	29.6%
Catholic	15.7%
Jewish	49.9%
No Church	4.8%
	<u>100%</u>



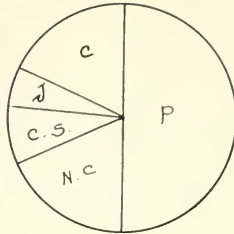
Evangelical	29.6%
Non-Evangelical	70.4%
	<u>100%</u>



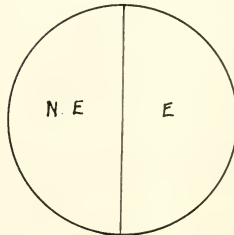
Wilson Ave.

From Wilson Ave. the following was gained:-

Protestant	50%
Catholic	15.4%
Jewish	6.2%
Christian Scientist	10%
No church	18.4%
	<u>100%</u>



Evangelical	50%
Non-Evangelical	50%
	<u>100%</u>



The analysis has been carried farther at Wilson Ave.

Dept. Much of the counter work, including the checking of hats and coats, selling candy and issuing games, is done by a group of boys purely on a service basis. In the early part of the year 1921 this group consisted of forty-six boys. This group was divided as follows:-

Jewish	2.2%
No church	8.8%
Catholic	10.8%
Christian Scientists	15.2%
Protestant	63%
	<u>100</u>

This shows that all groups are proportionally well represented in a purely service proposition.

Another special group has been analyzed at Wilson Ave. Department. The Boys' Gospel Meeting (B. G. M.) is a Sunday afternoon meeting for boys from ten to sixteen years of age. A definite part of the program is strictly religious and the entire program tends to be of a religious nature. The analysis of this group is as follows:-

Protestant	65%
No church	15.8%
Catholic	9.7%
Christian Scientists	7.6%
Jewish	1.3%
	<u>100</u>

This analysis definitely proves that others than these of the strictly evangelical churches will join in a definitely religious program.

"Soft-peddling"

"In most cases, because of lack of conviction on the part of our own leaders, and, in a few cases, because of lack of understanding on the part of employers, in some of our industrial fields, both in the large cities and in the small industrial centers, we are "soft-peddling," to an entirely unnecessary degree, our distinctive religious work program and message. I am told that there are in different parts of the country buildings bearing the sign of the Young Men's Christian Association in which a work is being done which is called Association work and which has at least some recognition from State and International Committees as well as from local Associations which does not include one single feature which, by any stretch of imagination could be called religious work."

Asso. Forum - Jan. 21 - P. 6

The above statement appears to be the situation existing not only in the industrial fields but also in some of the boys' departments of Chicago and in order to get a more concrete idea of the situation some figures will be given.

Comparison of Memberships and Attendance

at Religious Meetings

Jan. 1921

	<u>Membership</u>	<u>Attendance at Bible Classes and Clubs</u>
Division St.	498	225
Hyde Park	506	310
North Ave.	671	346
Sears Roebuck	664	296
Wabash Ave.	540	50
West Side	568	378
Wilson Ave.	625	1192

If no other thing in this study causes anxiety in regard to the religious work done, the above figures will. Realize that if each member attended but one Bible class during the month, only forty-five percent of the membership is reached at Division St. Y, sixty-one percent at Hyde Park, fifty-three percent at North Ave., only forty-four percent at Sears-Roebuck, eleven percent at Wabash Ave., sixty-six percent at West Side and at Wilson Ave. the attendance runs nearly to that of twice for each member. These figures are taken at what should be the height of the season in the religious program.

Wilson Ave. Situation Explained

The writer has been employed at Wilson Ave. Boys' Department and can give an explanation for the decidedly better showing in regard to religious work. With the very problem which is being discussed in this study in mind, the secretaries of the boys' department have attempted to put on a stronger and

more definitely religious program than ever before. It is evident that some success has been attained but the work even at this department is much below the standard to be reached.

In the Wilson Ave. department the grade school boys, divided into three groups, studied either "Men Who Dared" or "Athletes of the Bible". Two leaders groups had special Bible study to prepare them for leading the younger groups in their studies. The students and "Hi Y" groups studied the life of Christ. The employed boys groups at Wilson Ave., like in most other departments had no definitely religious program. It is true that many meetings were of a religious nature but no set course of study was followed.

In Field Being Covered

The religious work in the boys' departments in Chicago is very poor. Should we attempt to do four sided work or only three? The other three types of work are all in themselves somewhat religious but not definitely so. Are we going to do definitely religious work?

Observations have shown that we make brave attempts at a definite program with younger boys but usually totally neglect the older boy.

The field in Chicago is certainly not being covered. Of the 53,259 employed boys in the membership in the Y. M. C. A.

In 1920 only 7,034 belonged to brotherhoods and of the 45,510 high school boys 38,034 belonged to Hi Y groups. This alone is an answer to our problem.

Attitude of Non-evangelicals

It is quite noticeable with Catholic boys in the Bible study groups that they are far better educated and more correctly informed in regard to the Bible stories. Their interest is often brought to the attention of the entire group on account of its intensity. Likewise the Christian Scientists boys are often of superior ability. In a group of ten leaders who were training to lead younger boys in Bible study, two were Christian Scientists. Of the tent leaders at the Chicago boys' camp in 1920 one department had one Jewish boy and one Christian Scientist. These two leaders more than fulfilled the requirements in regard to leading Bible study and tent devotions.

What of Our Program?

It is quite evident that we are doing little better than three sided work in most boys' departments. Can any normal person be satisfied with such a program and believe that he is devoting his life for the best?

If we are not satisfied with a three fold program and wish to promote the all around program we must put on definitely religious work. It is possible to put on a definitely religious program and also meet the needs of the boys in a community. This can be done by slightly modifying the program and still holding firmly to a definite program.

If we merely serve the community and meet its demands, we will do everything except directly religious work, a program which would be far from standard Y. M. C. A. work.

CHAPTER IV

PROPOSED STANDARDS AND PROGRAMS

Religious Work Standards

Ideal standards for religious work are:-

1. Personal Work

- (a) A group of personal workers meeting weekly, such as an "Inner Circle". (Adults and Older Boys)
- (b) Christian life interviews.
- (c) "Forward Step" interviews.
- (d) Join-the-Church effort.
- (e) Join-the-Sunday School effort.
- (f) Christian Service and life-work interviews.

2. Bible Study Clubs

- (a) Urge boys to attend church Bible Study School group.
- (b) Organized work in each division of the membership with special courses.
- (c) Cooperate with Daily Vacation Bible School Movement.
- (d) Leadership for Church Bible Schools (Summer Work, Boys' Departments in Bible School, Church Boys' Work Committees)
- (e) Organization of clubs in industrial and commercial concerns.
- (f) High School groups.
- (g) Employed Boys' Brotherhoods.

3. Leadership Training

- (a) A Leaders' Training Class with YMCA Boys' Division. (for adults; for older boys)
- (b) Gym leaders' Bible Class.
- (c) Volunteer Leadership for special community groups.
- (d) Leadership for Religious Education in Community. (Church cooperation.)
- (e) Training groups in churches.

4. Religious Meetings

- (a) Weekly Religious meetings with boys in charge. (In Y.M.C.A. or in Church)
- (b) Boys' Sundays in churches of community.
- (c) Cooperate to secure week-day program of Religious Education.
- (d) Urge "advance step" and "Christian-Life" decision meetings in churches.

5. Foreign Work Education and Giving

- (a) A definite objective as to place and type of work.
- (b) Weekly meeting of a Foreign Work Club.
- (c) Percentage of the membership giving to Foreign Work.
- (d) Foreign Work reading for boys.
- (e) Foreign Work talks.

Religious Work of One Chicago Boys' Department

The religious work in the boys' department as seen by one department in Chicago is:-

How can we contribute more largely to the religious life of our boys?

1. What are their religious needs?
 - (a) Education and method of expression.

How are we meeting these needs?

1. Bible classes
2. Character talk
3. Service memberships
4. World Outlook
5. Some discussion topics
6. Secretary's everyday life
7. Interviews
8. Religious character building literature
9. Play life
10. Pastors Report

Additional ways of meeting these needs.

11. Survey - Pastor Interview Effort
12. Religious meetings by sects.
13. Decision meetings near Easter.
14. Increased personal effort and emphasis on the above.

Definite Outline

Leaders Groups

To be more specific a general outline is suggested in regard to divisions and books to be studied.

(a) Three Bible Study Leaders Groups.

1. Group A -

Students and Hi "Y" boys to be leaders of A, E, C or Grammar Bible classes.

2. Group B -

Composed of alumni of employed, students or Hi Y groups to be leaders of students and Hi Y groups.

3. Group C -

Composed of younger men of the senior division to be leaders of the employed groups.

Members of these groups should be of superior type mentally, morally, physically and spiritually.

Use Available Material

One of the biggest mistakes made by secretaries is that of not using available material. The physical directors and various boys' secretaries should not be used to teach Bible classes. Every secretary and every physical director has many contacts with the boys and they should not be imposed upon to promote a Bible class between gym classes or other activities. It is however the work of the secretaries to enlist boys in leaders Bible training groups and to personally conduct these groups. By doing this it is not only for the benefit

of those in the leaders groups by showing them how to teach groups and then personally coaching them as they are putting the theory into practice but it is also benefiting the boys by having leaders with whom they are not in contact every day in the week as would be the case if the secretaries handle the classes.

Proposed Courses

Some courses which have been tried and found very satisfactory are suggested here. There are many others available.

1. Younger grammar boys 12-14

"Men Who Dared"

Progressive Bible Study - Part I - F. S. Goodman.

"Jesus the Master" - F. O. Koehler

2. Older grammar boys 14-15

"Athletes of the Bible"

The Comrades of Jesus - R. R. Perkins

"Jesus the Leader" - F. O. Koehler

3. Students, Jr. and Sr. Hi Y groups 15-18

(a) General

"Life of Jesus"

"Study of Old Testament"

"Study of New Testament"

"Social and Economic Problems"

(b) Students - Sr. Hi Y

"Students Standards of Action"

Elliott-Cutter

Studies in Comradeship - T. G. Soares

4. Junior, Younger, Older Employed

(a) Junior Employed 12-13

"Athletes of the Bible"
"Men Who Dared"

(b) Younger Employed 14-15

"Life of Jesus"
"Social and Economic Problems"
"Heroes of the Faith" - H. W. Gates
Jesus the Master Hero - L. C. Reiman

(c) Older Employed 16-18

"Social and Economic Problems"
"Manhood and the Master"
Five Minutes a Day - H. W. Gibson.

General Courses

There should be some general work for boys of all ages. This can take part of the regular club meetings each week or be definite topics for entire meetings. In this work should be included a general account of the origin and history of the Bible. This is a very interesting topic and can be successfully used with all ages. There should also be a definite study of the books of the Bible. The names of the books can be memorized and some outstanding things can be learned of each. There are also a few standard things, which should be brought before each group, such as "Lord's Prayer", "Beatitudes", "Ten Commandments", etc. These can be learned. Short reports as to their origin and composition can be prepared by various members of the groups and will make the work very beneficial.

The Boy Under Twelve

After thinking of all the various groups in a Y. M. C. A. boys' department, the ages ranging from twelve to eighteen, the boy under twelve cannot be passed without thought. Does our duty lie here also? We know that religious instruction begins at infancy in the home. In many cases this is continued in the Sunday-Schools soon after a child is able to walk. Many, however do not get that Sunday school training. Is this not then the field for the Y. M. C. A. secretary.

If, then, we take the boys at ten years old, we can organize them into a Sunday afternoon meeting. Here would be the place to start teaching the Y. M. C. A. attitude and prepare for the membership beginning at twelve. A second advantage would be to take care of the unoccupied Sunday afternoons both for those accustomed to going to Sunday School and others who know nothing but moving picture shows for this time. This could lead to the beginning of Y. M. C. A. Bible work. The program should be very general in nature as the divisions of the Bible etc. Appropriate verses could be memorized. Drills in finding verses would not only educate but stimulate an interest.

The Meetings

All of our study would be worthless if not carried a step farther and decide some of the ways in which this definite religious program can be brought to the boys. Do we wish to use the spirit of compulsion or that of cooperation? The

directly religious program will be a total failure if we compel the boys to come to the meetings. Compulsion or coercion dwarfts the choice and deadens the interest. The personality is destroyed. There are ways however to stimulate the interest to such an extent that practically the same percentage of attendance is maintained at religious meetings as in the physical classes. The negative aspects such as no gym and swim or no games if the boy does not attend Bible class will never promote that wholesome spirit which is necessary to make our religious work a success. But, how can we get the boys? If we cannot solve this problem we are misfits as boys' secretaries.

The first requirement is a definite time for the meeting. This should be posted and definitely understood by all. The next move is up to the leader. Start the meetings at the time stated regardless of the size of the group. This will help to teach the boys punctuality and the next time they will be on time if they realize they have missed something of interest. To make them realize this situation a meeting can be started by the singing of popular songs, a thing which most boys enjoy. After a few of the popular nature gradually work in the religious song. Groups are interested in being able to sing a few standard songs well. The meeting then has a somewhat religious atmosphere. A short snappy prayer at this time will also aid in getting the boys minds at work. The definite study of the lesson for a few minutes is then quite an easy task while the

attention of the boy is at its best. If the group is definitely organized the lesson study can be followed by discussion on athletics, hikes and the many other things in which boys are interested. The meeting should be well planned, with a definite purpose, it should be short and snappy with never an idle moment. This or a similar type of meeting will create an interest which will result in good attendance.

There are other methods of stimulating interest. The groups can be divided into teams and competition aroused through contests. Points might be given for attendance, for punctuality and for study of the lesson.

The Lesson

"There are some working suggestions which are applicable to almost any kind of a lesson. They are not new but they are certain.

1. Every lesson has a distinctive theme, possibly several of them. The leader must, after a careful study of the whole lesson in all its bearings, select the theme which for the time being he wishes to emphasize, and then never lose sight of it during the lesson hour. Everything should suggest it, the opening petition, the general survey, the side-light discussions, the summary and the closing prayer. Thus handled, any lesson makes upon its hearers a definite impression which they cannot well escape.

2. When a lesson is one of a series as is usual in our association Bible study, it is equally essential that the

leader keep in mind the whole course and so teach the lesson as to remind the class of its relation to the course as a whole."

Frank K. Sanders.

"Whatever the Bible lesson to be taught, go into class with it all drawn into one unit of thought, so single and so simple that you can draw right around your one little thought every interest which the boy has on that day. What else you do with him must be more as a man than a formal leader. Consistent with this, of course, you must every week at the beginning of the lesson tell him over again in some manner the single purpose or line of thought you have in the course."

Richard R. Perkins.

The method which men of experience have found to secure the best results in conducting Bible study courses for older boys has been that one in which the boys have taken a major part in the class discussion. The lecture method may be successful with older students, but not so with the high school boy.

"In every lesson rightly taught there are three personalities - God, the teacher, the taught. The truth inculcated should have vital relations to each of these three; it should be a truth that God has made known through His Holy Word; it should be a truth to which the teacher can testify because it has come to him with transforming power; it should

be a truth which should be appropriate, profitable and applicable to those whom we teach. Every truth that we present will then be a revelation, an experience, and a message; God's truth, my truth, your truth."

Henry C. Weston.

In Henry Churchill Kings' "Bible Study the Great Way into Life's Values" is the following:-

"The Bible, thus, becomes one great way to character, and influence, and happiness. In touch with its great personalities, we are quickened into life, as we feel the impress of their character, and share their witness. In such study, too, the qualities of effective witness are produced and deepened in us. It is thus that we come into life; for it is literally true to say of many a man who feels deeply the modern spirit and yet who has stayed persistently in the presence of Christ, that in all the higher ranges of his life he lives by Christ; all the sources of his life are in Christ.

In such considerations as these lies the great reason for Bible study, for insistence on such study as the supreme way into life's values."

The Loader

"Careful observers have discovered two things in connection with Bible Study in the Young Men's Christian Associations. First, young men and boys in increasing numbers are willing to enter Bible classes of the right sort. Second, the right sort

cannot be maintained without a higher average in the teaching of these classes."

Religious Work Department
of International Committee.

In order to improve the teaching of Bible lessons a few suggestions have been made by noteworthy persons.

There are three things required of a leader, all of which are found in the life of Jesus.

- "1. A clear realisation of the difficulties to be overcome.
2. The possession of a clear vision, well-grounded hope of success.
3. The willingness to sacrifice self for the sake of the cause."

Prof. Edward Bosworth
Oberlin Theological Seminary.

"In the literature of the Young Men's Associations, three qualities have been recognized as requisite for the successful Bible class leader: First, he must have a working knowledge of the Bible. Second, he must have a teaching faculty. Third, he must have a warm personality."

Edwin F. See.

"These are some of the things which characterize the Bible class leader who really teaches the Bible. He will possess (1) an ideal which inspires him; (2) an object which attracts him; (3) a subject which fascinates him; (4) a loving and practical sympathy which guides him; (5) methods which make possible and aid in systematic work; (6) a passion for the Master which purifies, ennobles and dominates all his relationships and

makes his influence sweet, wholesome and invigorating; (7) he will in a word be the reflection of the Great Teacher.

Thring, the famous English schoolmaster says, "A teacher's first maxim is 'if the boys do not learn it is my fault.'" His comforting axiom is "the worse the material, the greater the skill of the worker." Again he says, "A lecturer lecturing to one is an absurdity, but a teacher teaching one may be perfection." A leader who teaches is one who makes a boy bigger in mental force, broader in sympathy, nobler in aspirations and more useful in the world."

Fred S. Goodman.

Robertson Nicoll has written that:-

"The first qualification of a successful teacher is that he should secure the admiration of his pupils. That is, he ought to have some clear and unchallenged claim to their respect.

The teacher who first calls the mind from its slumber and sets it to work and to love work, he is the true teacher. Now this can be done only by enthusiasm. The teacher cannot put information into the mind as you put a letter into a mail box. Nothing is achieved save by cooperation."

It is the quality of enthusiasm that makes a life powerful, and it is the hardest of all tasks to maintain it. Most of us get into a monotonous round of work, into a moderate, steady occupation where we are forever doing the same thing on

and on. The result often is that the originality and spring of the mind are weakened and almost destroyed.

Another quality is the power of communication. The true teacher must be able to make things clear.

The greatest teachers are sparing in praise, sparing in blame, but each word they use is used in full integrity of its meaning."

"There are two kinds of teachers, the informational and the inspirational; one who gives information and one who inspires the student to find out for himself.

The person taught should be considered as to his personality and possibilities. This may be comprehended in three words - adaptation, coöperation and progression.

The person teaching must be a genuine Christian personality, sympathetic, patient, firm, nobly serious, enthusiastic etc.; he must know his subject and its relations, human nature in general, and his pupils in particular, the fundamental principles of education; he must do - question, tell, show.

1. Teach the Bible itself, and not so much things about the Bible.
2. There should be a definite assignment of work - not too much and not too little.
3. Require definite results on the work assigned.
4. Encourage original investigation. Avoid telling anything which the student himself may discover.
5. Make a good deal of review. Do not be afraid of repetition.

6. Try concentrated work. It stimulates by appealing to the ear; it is enjoyable; it rests.
7. Let there also be a preview - how to go about the next lesson assigned."

W. W. White.

Thus to solve the problem we have attempted to put forth some basic principles and outlines for programs, individual meetings, lessons and leaders and it is hoped that this will stimulate more and better Bible study.

CHAPTER V

Definite Aim of the Y. M. C. A.

"The Association is an organization which seeks to co-operate with the churches in the development of Christian character among men and boys, having as its primary purpose the extension of the influence of the Church. In seeking to accomplish this purpose the Association promotes the social, educational, physical as well as the strictly religious welfare of young men and boys, offering its facilities and service without regard to faith or creed, and without any purpose to proselytize."

Association Forum - Jan. 1921 P. 4

In Regard to Proselytizing

"In the average large city Association, approximately twenty per cent of the members are Roman Catholics and four per cent Jews. This large use of membership is proof of the fact that the "Y" neither proselytizes nor discriminates."

Asso. Forum - Jan. 21, P. 15

Physical vs Religious

When we remind ourselves that from two-thirds to four-fifths of the membership of the average city Association join for the physical privileges we realize that a more definite and more attractive religious program must be offered.

It has been estimated that 77% of the boys life deals with the physical leaving only 23% for the boys secretary.

This can be likened to an artist who puts on 77% of his paint as base then paints his picture. If we think of 23% of the boy's life in terms of the duty of a boys secretary in regard to social, educational and religious, it is evident that we must have a very definite program, especially in the religious, or failure is certain.

The Y. M. C. A. and the Non-Evangelical Groups

The question has been raised regarding the Association's relation toward boys of the Roman Catholic, Unitarian, Universalist, Jewish, Christian Science and other faiths not in the fellowship with evangelical churches. Mr. Messer said at the Conference of Employed Officers at Silver Bay on June 15, 1912 "there is but one course for the Association to follow in its relation to such groups, namely, unswerving loyalty to the fundamental Christian Protestant evangelical objective for which the Association stands. No financial gifts should be accepted and no obligations made and no activities introduced which would weaken or compromise the Association in its specific work," meaning that we should not neglect our directly religious program.

Why the Non-Evangelicals Join

Catholics, Jews and Christian Scientists have joined more and more as the activities have become more and more general. The Association is known everywhere as having the best gymnasium in most cities, as being the poor man's club and costing less for membership than any club could possibly cost. They do not

join often for religious assistance, especially not to give Christian service, but mostly for gymnasium privileges, for house privileges, lectures, socials, evening school etc. When the Young Men's Christian Association was founded with only religious meetings there were no Catholic members. As democracy grows more influential with Catholics in this country we may expect more and more nominal Catholics in our membership.

Opinions

J. W. Stokes

Mr. J. W. Stokes, the City Secretary of the Employed boys of St. Paul is an authority on the employed boys situation. His method of reaching the employed boy is of interest.

"My work, of course, is with the employed boys and we are reaching them largely thru clubs, factories, stores, communities and here in the building. In the factory groups it is not always possible to put up a definite religious program and I am not sure that we would be successful were we to attempt such a thing. We are counting very largely on the fact that every one of our leaders is a strong Christian virile young man and his personal relations count for a lot. Then too we have occasional rallies at the building where a definite religious message is put across. Such a rally we are to have this week and we expect to have about 200 outside boys from these outside groups to hear one of our finest young ministers. Last week at our State Older Boys' Conference held at Faribault we took

fifteen delegates from these employed boys' clubs. They were not "hand picked" but were simply elected by the boys from the different groups who paid their expenses. The conference, of course, presented a definite Christian program and several of these boys made decisions.

A religious program among employed boys must be a program of personal work by boys for boys, - it must bring to the boy the unity of life and the place of religion in every phase of life. It must also emphasize the social message. We are getting these ideas across thru discussions and debates using topics such as are given in Robinson's Christian Teaching on Social and Economic Questions and also thru talks by some of the men and personal work."

C. E. Ford

C. E. Ford, City Boys' Work Secretary, of Milwaukee, Wis. is in favor of a definite religious program and finds that with the exception of the employed boys groups, this is possible. He also states that the non-evangelical groups cooperate.

"We do not in any way handicap our religious program in any of our groups except our Employed Boys Work, as our Employed Boys Brotherhood is composed of two-thirds Catholics, therefore, we have only a few clubs that have religious work and Bible Study. However, with the junior boys all our work is religious and some Catholic and Jewish boys come in and take the program. This also holds true in our High School Clubs. I am inclined to think that in our street boys clubs and junior clubs

we should drive right ahead with our religious program and reach just as many as we can get ahold of. The Employed Boys field is somewhat difficult but there is no reason why personal workers group might not meet with the Employed Boys Secretary once a month. This group should be made up of Protestant members. Our Employed Boys Secretary here does this very thing. When you approach a man or start a community working boys club you cannot make much headway or reach a large number if you put on an intensive religious program. Christian Science boys come in and take our work, although when they become older boys they do not seem to have the idea of service or an intense interest in our personal work like the boys of other denominations."

R. A. Yeoman

R. A. Yeoman, the Boys' Secretary of Central Branch in Minneapolis, contributes information which further confirms the conclusions reached in this study.

The Jewish and Catholic boys will cooperate and enter into our work. A separate club for an individual group is not feasible. Bible study is fundamental in the boys' program.

"We have made no distinction at all in respect to our Religious work with boys in any of our groups. We have Jewish and Catholic and Protestant boys mixed together without apparent friction. Sometimes a Jewish boy will decline to take part in certain parts of the meeting such as prayer and Bible study but will sit quietly on the sideline until that part is over and

will proceed with the rest of the club to whatever is on hand. A year ago we tried the experiment of organizing a Jewish club with a Jewish University student, but this club did not last long because for some reason the fellows felt that they were not getting just exactly what they wanted and disbanded and were later assimilated by other clubs.

We make Bible Study the fundamental unit in the program of all our boys clubs and for that reason have very little difficulty to get something definite in each club. It is understood when the club is organized that it is to be part of the program."

CONCLUSION

A Definite Religious Program

From all statistics, all statements and all programs it seems that there is only one course to follow and that is the definitely religious program as the first duty of the "Y. M. C. A."

Non-Evangelicals Will Cooperate

It has been shown that the non-evangelical groups will cooperate and take a definite and often very active part in the religious work.

Do Four Fold Work

In conclusion it can be said that we must do four fold work and not use the non-evangelical groups as an excuse or means of hiding from the directly religious program.

The restless millions wait

The light whose dawning

Makeeth all things new

Christ also waits,

But men are slow and late,

Have we done what we could,

Have I? Have you?

1921 F

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Fisher

The influence of the non-evangelical
groups in the membership of the
directly religious program of the
Boys' Department of the Y.M.C.A.

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